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preachers can obtain many a hint from these moral essays; and all thoughtful men will be the better for perusal of these pages, in which an intrepid and rarely endowed spirit grapples with the deep things of life.

It ought to be said that Mr. Caird's part is admirably done, as is all work that loving care prompts. The single improvement we demand is an index.

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DIE GOTTESBEWEISE BEI THOMAS VON AQUIN UND ARISTOTELES.
Erklärt und vertheidigt von DR. EUGEN ROLFES. Köln:
Verlag und Druck von J. P. Bachem, 1898. Pp. viii + 305.
M. 5.

THIS learned work on theism bears the *imprimatur* of the vicar-general of the archbishopric of Cologne, and may be taken to represent well the current Catholic apologetics. The author's object appears to be, first of all, to set forth effectively, for the guidance of his readers, the time-tested arguments for the existence of God; secondly, to defend these arguments against the attacks that have been made upon them from various quarters; and, thirdly, to promote the study of the writings of Thomas Aquinas, the greatest of the scholastic theologians, and of Aristotle, the supreme authority of scholasticism in dialectics, philosophy, and science. The chief value of the work seems to me to consist in the author's demonstration of the fact that Thomas Aquinas drew his arguments for the existence of God directly or indirectly from the great Greek philosopher. He has taken great pains to gather the passages from Aristotle upon which Thomas' arguments are based, giving carefully the sources of the passages cited. The arguments on which the author collates the statements of Thomas and Aristotle are (1) that from change in cosmic things: whatever is moved is moved by something else. The first mover is God. This physical principle is applied to the movement of the spheres: everything moved is divisible; the movement of the whole depends upon the movement of the parts; the activity and the wisdom of God are proved by the cosmic movement and order. (2 and 3) The arguments from the activity of cosmic things and from their rise and passing away: there must be an eternal subsistence back of this activity, this rise and passing away of finite things, and such eternal

subsistence is God. (4) Argument from the stages to perfection: the *ne plus ultra* is God. (5) The argument from design in nature. Each of these arguments the author discusses with remarkable fulness of learning, pointing out the objections that have been raised, and the modifications suggested by the great thinkers of ancient, mediæval, and modern times. The final division of the work is devoted to the refutation of the objections of Kant and Trendelenburg to these arguments for the existence of God. The arguments of Thomas Aquinas derived from Aristotle are, it need scarcely be said, the commonplaces of modern theistic discussion, and are usually designated "cosmological," "ontological," and "teleological." It does not appear to the reviewer that the author has made any important contribution to the argument for the existence of God, but he has given a clear and concise statement of the original forms in which these arguments were presented, and has sought to show their continued validity. Though written by a Roman Catholic, the work contains little or nothing that Protestants of the more conservative type would find objectionable.

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GESCHICHTE DER NEUEREN DEUTSCHEN PHILOSOPHIE SEIT HEGEL.

Ein Handbuch zur Einführung in das philosophische Studium der neuesten Zeit. Von OTTO SIEBERT, Ph.D. Göttingen: Vandenhoeck & Ruprecht, 1898. Pp. vii + 496. M. 7.50.

DR. SIEBERT'S history is stimulating to the imagination. A picture comes to us. A pedagogue is in his chair, and his class in "German philosophy since Hegel" is seated before him in the best of order. The lesson begins. First question: "Who was Bobrik?" Answer: "He was one of the 'other Herbartians.'" Second question: "When was he born?" Answer: "The text does not say." Third question: "What did he write?" Answer: "*De ideis innatis sive puris pro principiis habitis*; *Freie Vorträge über Aesthetik*, and one other work which I forget." Fourth question: "To what school did Karl Schwarz belong?" Answer: "To the school of Schleiermacher." And fifth question: "What was his principal work?" But this no one can recall, and with permission from the desk all open their books, and, after finding the school of Schleiermacher, begin to hurry down the paragraph headings, which are alphabetically arranged, searching for Schwarz.